



Blessed Basil Moreau, founder of the Congregation of Holy Cross, wrote "Human life is like a great way of the cross. This way of the cross is everywhere and we travel it every day, even in spite of ourselves and without being aware of it." *You have Redeemed the World* is written from the depths of that understanding.

The fourteen traditional Stations of the Cross are presented through depictions of contemporary human lives as witnessed by members of Holy Cross religious communities in ministry around the world. Contributors include Rev. James Phalen, C.S.C., Sr. Joan Marie Steadman, C.S.C., Rev. Arthur J. Colgan, C.S.C., Br. Paul Bednarczyk, C.S.C., and Rev. Peter Jarret, C.S.C.

Edited by Fr. Kevin Grove, C.S.C., and Fr. Drew Gawrych, C.S.C., the book is now available from Ave Maria Press, a ministry of the Priests of Holy Cross, Indiana Province. To purchase a copy or to preview the book, visit www.avemariapress.com.



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Our Philanthropic
Mission: Uniting
those who are
called to be
witnesses of
Christ's love,
and stewards
of His gifts, with
our mission to
proclaim the
Kingdom of
God to all.



Cover mosaic: In Christ the Teacher Chapel at the University of Portland, a gift from the Dispino family of New York.

Above: Our Lady of Guadalupe by Maria Tomasula, Professor, Department of Art, Art History and Design, University of Notre Dame. Used with permission.

From the Provincial Superior...

Who is Mary?

by Rev. David T. Tyson, C.S.C.

Greetings, my friends in Christ, and blessings throughout the seasons of Advent and Christmas.

I introduce this issue of *Pillars* with a question: Who is Mary?

The simple answer might be Mary is the Mother of Jesus who we anticipate with great hope during Advent, celebrate at Christmas, and seek to follow every day of our lives.

While the simple answer is true, our tradition calls us to look further and deeper into this woman and discern the unique role she can hold in each of our lives.

This issue of *Pillars* explores Mary through the lens of personal devotion, through our many names for Mary, and in her example of faithful obedience to God's invitation.

In the Gospel of Luke, we first meet Mary, a virgin betrothed to Joseph, when the angel Gabriel comes to her, affirms her holiness and favor with God, and presents God's invitation for her to bear a son to be named Jesus. Mary responded, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." I know many holy and faith-filled priests, consecrated religious, and lay individuals who discerned a response to their call from God over months or years, yet within a heartbeat this humble and young woman gives to God her "yes." What does this say to us?

Routinely we are challenged with difficult decisions that put our faith against an alternative, perhaps secular, option. But each decision is an invitation. In our response, do we hesitate, offer a "maybe" or a "no" or do we in faith respond like Mary? What does this say about us?

I'm confident you'll find answers to my questions as you read further. Fr. Nicholas Ayo, C.S.C., writes of *Devotion to Mary* and shares his insights as to how and why this woman, in so many ways like us, merits our devotion. Let me add that devotion to Mary should not be confused with a worship of Mary. We, as Catholics, ask Mary to intercede, not to answer, our prayers. Devotion connotes not only a love for and study of, but an imitation of. If we strive to imitate Mary, we might just find ourselves accepting the role of humble servant, willing to say yes, emptying oneself to be beacons of light drawing others to Jesus and the hope he brings. Mary was not expecting the life that God gave her, but she willingly accepted it, even the sor-

rows that pierced her heart.

Fr. Charlie Kohlerman, C.S.C. explains in great depth Mary as *Our Lady of Sorrows*, patroness of the Congregation of Holy Cross. One might raise the question why a religious community, a group of men with "hope to bring", would have Our Lady of Sorrows as its patron? Trust that Fr. Charlie will adequately provide an answer.

The last feature on Mary is written by Fr. Rick Gribble, C.S.C. He looks at *The Many Names of Mary* through history and her role in bringing people to her son.

In *Plain Speaking*, Fr. Herb Yost, C.S.C. reflects on a question about the *Canticle of Mary* and how Mary's joy, in accepting and living the will of God, might be achieved in our lives. If we are to emulate Mary, as a personal devotion draws us to do, how do we practically get and keep such joy?

As we approach the celebration of the birth of our Lord, let us all reflect on the important role Mary held in the life of Jesus, her presence throughout the history of the Church, and the inspiration she is, or can be, to each and every one of us.

Thank you all for all you do for us, through financial support, prayers and other areas of partnership in our mission. May you experience joy this holiday season and throughout the New Year!



Devotion to Mary

by Rev. Nicholas Ayo, C.S.C.

Marian devotion is born of a simple truth. In giving us His Son, born of Mary in Bethlehem, God has given us everything. We have God in all things, always and all ways. God is really present in our world, the Word made flesh, born of Mary with whom in heaven we pray on earth. We pray always and everywhere, for the real presence of Jesus is contrasted with the past and not with an absence. Jesus is present now and always. And so we finger our beads. We may punctuate the day three times with the Ave Maria's of the Angelus -- morning, noon, and evening -- much as we do with grace before meals, our daily reminder of our daily bread, the bread of life, who promised us "This is my body, given up for you." Only Mary knew Jesus from the womb to the tomb. Christianity is imaged in all simplicity by the Madonna and Child or the Pieta with Mary holding the body of her son, broken for the salvation of all the world.

Marian devotion can be an all-day affair. Devoted to the rosary, we carry and we finger our beads. We pray our rosary in the middle of the night and on a coffee-break in the day. In giving us his Son, born of Mary, God truly has given us everything. God gave us His all, and we try to return our all in our life's endeavor with love born in our heart by God's grace. Jesus is not past; he is really present. Bethlehem and Calvary go on where Mary stood beside her dying Son. Our Eucharist holds the Real Presence. Jesus is never absent - always present. Jesus is never past, always present. There is no Jesus in the Gospel story without Mary. We pray to her, but even more, we pray with her, who reigns in heaven, body and soul, "our tainted nature's solitary boast."

Prayer beads are customary in religions even older than Christianity. Beads were a way to count and pray with or without words. One can finger one's rosary beads, saying a Hail Mary, or a brief mantra prayer, or just humming alone with the prayer of

the universe in the eloquent silence of God. Only the infinite Word of God, made flesh in the Virgin Mary, can envelope our prayer in the marriage of heaven and earth. We love our prayer beads. We proclaim God is our Father and we proclaim Mary Mother of God -- God with us and

our mother as well. To Saint John at the foot of the cross the dying Jesus said: "This is your mother." And to his mother Mary he said of all of us present in our humanity: "This is your son (your daughter)".

Of all the Marian devotions, the rosary is most familiar, especially to cradle Cath-



olics. Rosaries make wonderful gifts for children, and the rosary mysteries tell stories, which we all love. Hymns to Mary, novena prayers, pilgrimages and claims of apparitions seem but elaboration and commentary on "Hail Mary, full of grace." Both the poor and the illiterate, the rich and the educated, when exhausted, when depressed, when sick and suffering, and in "the hour of our death" could say the Hail Mary together over and over. Medieval monks who could read might sing the one hundred and fifty psalms in praise of God's mighty deeds. The fifteen decades of the rosary corresponded to the entire Psalter of psalms. The mysteries of each decade brought to mind God's awesome giving of Himself to us over and over again in many ways, just as the stained glass of cathedrals spoke to people who could not read or write. At our most vulnerable hours "pray for us, holy Mother of God," remains the hopeful prayer of all Christians.

God willing, I hope to die with the rosary in my hand and the "Hail Mary" on my lips. When I cannot sleep at night, I finger the beads, often silently without words and sometimes in repeating a short cry for mercy and for a reassurance of the love of God we know is there night or day. "Now and at the hour of our death" includes every moment. We can always hear in good times and bad Jesus speak on the cross right before his exaltation into glory: "Son, this is your mother" and "Mother, this is your son." Sons and daughters of our mother, with God ever our Father, and Jesus, the son of Mary, our brother, we trust ourselves to the night, to the weight of our bodies, the tactile touch of our beads, and the urgent and silent prayer that walks with us in our daily life. Saint Joseph is thought to be the patron of a happy death. He disappears from the Gospels early on, and we can readily imagine him on his death bed with Mary on one side and Jesus on the other. The "Lord is with us" and his mother as well

"now and at the hour of our death" Amen.

In many ways it is not possible to overestimate the grace and glory bestowed upon the Blessed Mother, Mary Mother of God. Of course, she is not above God nor equal to God. Mary is one of us, a human being of a humble origin yet with an awesome vocation. She was given the grace of God to be the bodily intermingling of time and eternity. She remains the chosen one of God who held a tiny baby who cried to us for food and love and made a woman cry. God with us, God one of us in all things but sin, how could one exaggerate the reality of her role in the salvation of the world? That said, we must not put Mary in our devotion out of reach upon a pedestal, unmindful of the reality of her life in Nazareth. She walked around with no halo. She sweated and worried like every poor woman in the world. Her heart belonged to God in that total way that is virginal. Her life gave life to all about her in that way that a woman gives life as a mother. She is one of us, the first of Christians in the world, beset by the mystery of the cross and uplifted by the resurrection of the body.

Consider her life as found in the Gospel story. She is an engaged but as yet an unwed young mother who chooses to keep her child. Her fiancé is informed that she believes she has a God-given vocation that she must follow regardless of his plans. Moreover, he must trust her expression of her married life as she presents it to him. Though betrothed to him, he must make room for her vocation as woman of God and mother of a unique son. In the Lucan account she is a young maiden who straightforwardly asks the angel Gabriel a theological question. With her own intellectual resources she decides how she will respond to God and to her husband. She is courageous in risking the fate of a woman caught in adultery, for which the penalty in the Law was to be stoned until dead. While pregnant herself, she travels

to her relative Elizabeth to assist her. Evident in an extraordinary way is "the simplicity of her being, the unexpected richness of her consciousness of poverty, her openness to God, and her availability to others." She gives birth to her firstborn child in an inhospitable place. She is a refugee woman on the road to Egypt with her newborn son. When the adolescent Jesus is separated from his parents, she disciplines him: "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." She knows a mother's pain when a son grows up to claim his own way and leaves her behind. She tries at least once with her kin to bring him home for fear he had lost his mind. It is Mary who takes leadership at the wedding in Cana: "They have no wine." At the foot of the cross his mother stands fearless along with a few other women. Her son dies as an innocent victim of injustice and governmental violence. She is one of the mothers through-out the centuries who mourn their children torn unjustly from their midst. As a widow in the assembly of the apostles at Pentecost, Mary takes her place awaiting the descent of the Holy Spirit and the empowering for mission in the Church that such grace will bring. Here is a picture of no unreal nor timid woman. She represents the *anawim*, the poor, and the abandoned. Her nation is an occupied people; her race is a minority. She is an outsider from the countryside of Nazareth in Galilee. Her life as a woman without education or opportunity is limited. She stands as an example of the oppressed among the oppressed. She stands as an example of the woman, who lacking human resources, put all her trust in God. This is the human Mary, the un-exalted mother of Jesus, the woman of faith as she is presented briefly and without varnish in the simple yet profound Gospel accounts of her life, during which we are twice told: "Mary treasured all these things in her heart." ■



Your questions answered...

Plain!Speaking

by Rev. Herbert C. Yost, C.S.C.

I love Mary's Canticle and the joy she expresses as she accepts wholeheartedly what God asks of her. To emulate Mary by saying "Yes" to God's will AND to be joyful about it is very challenging. Do you have any helpful hints on how to live this on a day-to-day basis?
Nancy from Michigan

A good question, Nancy, and one important to many of us. Let me start with a couple of initial thoughts.

First of all, God's will. Don't seek it - let it come to you as it did to Mary. There may be other perspectives, but I believe that when one actively seeks "God's will," you'll either end up doing less than God desires, or you'll do more than God requires.

When I say "let it come to you", I mean this: whatever I am doing at this moment is what God wants me to be doing (unless it is sinful activity). Right now God wants me to be working on this response. In a few minutes, I'll do laundry, and then grab my jacket and swimsuit for pool therapy. Then comes lunch, signing mail, work in the wood shop, and attend to other pastoral requests. Those are all God's will for me. Some activities are pleasurable, some are tedious or downright unpleasant.

There may be an interruption... someone needs to talk or needs help...those are God's will too. Sometimes you might have to set aside your own plans for a work of charity. If faced with two goods, choose one or the other and trust that you are doing God's will. As you look at your own day, Nancy, filled with the needs and demands of children, of work, of a husband, of parents...these are all God's will for you. Even a moment of calm in your day is God's will. Just go with the flow of the day. There

will be plenty of crosses, and much joy as well.

Now, you asked about joy. Here's a distinction. The world's definition of joy is intense happiness or pleasure. It's an emotion. Emotions are fickle by their very nature; they come and go. In order to feel joy throughout the day, there has to be a constant stimulus. One is tempted to focus on those things which bring joy, and neglect those which don't. This, of course, negates doing God's will.

However, joy is also a gift of the Holy Spirit. It's the capacity to feel delight in ourselves, others, and our world. One feels a deep sense of being blessed, soon followed by a desire to thank God. It's an unmistakable experience, one that cannot be conjured up or manufactured. Remember: it is gift. The moment of joy is sufficient unto itself; you instinctively know it's an experience that doesn't have to be repeated. The actual effects of the joy linger far past the moment.

So how do we get this kind of joy? We don't go out and get it; it's given to us, usually with no prior warning. We can however prepare ourselves to receive it by cultivating an attitude of gratitude for all God's blessings. While you may not be grateful for the crosses you're experiencing at any given moment, with time's passage you can see how that cross helped you grow... and then you can be grateful to God. Gratitude is a powerful magnet that draws joy.

Train yourself to be aware that God-with-me walks with you every moment of every day. No human experience is alien to our Father. It's impossible to have this awareness 24/7 because life is too complex and chaotic. Our minds skitter non-stop from past to future to present and every point in between. When you feel your mind running

out of control, or your emotions winding up, or when you feel you can't do one more thing...take a deep breath. Take another. Take another. Remind yourself of God's presence within you, beside you. If you don't receive the gift of joy, you'll probably receive the gifts of peace and patient endurance!

Realize too that everything you do (sin excluded) has a part in bringing about God's kingdom. Every single thing we do from the goodness of our hearts or because of our responsibilities, is never wasted. It makes no difference whether it be routine or out-of-the ordinary, or fun or unpleasant; it all builds the Kingdom. Just knowing this has the potential for bringing an upwelling of great peace and calm to your heart...and then, God willing, the Spirit's gift of joy.

Finally, to paraphrase Theresa of Avila's saying about love: "Where there is no joy, put joy, and you will find joy."

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The Patroness of Holy Cross...

Our Lady of Sorrows

by Rev. Charlie Kohlerman, C.S.C.

When the angel told Mary that she was to conceive and bear a son and give him the name Jesus, she asked the angel "How can this be since I do not know man?" The angel answered her: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence the holy offspring to be born will be called Son of God." (Lk 1:35-35)

In the gospel of John we read "Seeing his mother there with the disciple whom He loved, Jesus said to His mother, 'Woman, there is your son.' In turn He said to the disciple, 'There is your mother.' From that hour onward the disciple took her into his care. "And a little further on we read, "Then He bowed His head and delivered over His spirit." (Jn 19: 26-24, 30)

This issue of Pillars has as its theme, "Mary the Mother of God". In this article I would like to reflect on Mary as "Our Lady of Sorrows", patroness of the Congregation of Holy Cross and briefly explore her role in the life of Holy Cross and, potentially, in the life of every Catholic.

When Mary was asked to become the Mother of God, she was told that the Holy Spirit would come upon her and her offspring would be called the Son of God. At the foot of the cross, Jesus gave Mary to us as our mother through His beloved disciple. This gesture on the part of Jesus is uniquely symbolic in that Mary became the Mother of Jesus through the Holy Spirit and became our mother when Jesus delivered over His Spirit on the cross.

We live our relationship with Jesus through the experiences of Mary His Mother. She gives flesh, life, and meaning to the words of her son. She is the Mother of Jesus, and our mother, sharing her sorrows with us giving depth and meaning to the life of her son. Our gifted tie to Mary is through her suffering, beginning at the Annunciation, defined through the Passion and Death of her Son and continuing through her compassionate presence in the life of each of us called to be the

children of God.

Blessed Basil Anthony Mary Moreau, C.S.C., the founder of the Congregation of Holy Cross had a deep devotion to Mary and added her name to his Christian name when he pronounced his vows as a religious. He found the unique mystery of Mary's compassion the center of his devotion to her and placed the Congregation under the patronage of Our Lady of the Cross, Our Lady of Sorrows. His life was to parallel Mary's sufferings in many ways as he was rejected by his own confreres in the Congregation.

Father Edward Sorin, C.S.C., the founder of the University of Notre Dame, during one of his times of struggle nearing despair in establishing this new foundation wrote, "I am blind, and Mary offers me a mother's loving hand to guide me through this pathless wilderness to the gate of heaven. Weak and exhausted from so many falls and wounds, she raises me and promises to support me, through all the obstacles and hardships, upon the saving arm of her divine charity."

Both of these priests discovered in their lives how powerless they were to accomplish what they perceived to be God's Will and Vision both for them and for the community of brothers and priests they were charged to lead. Both also realized their individual need and the need of Holy Cross and Notre Dame to turn to Mary the Mother of God, Our Lady of Sorrows, whose unique experience walking the journey, here on earth, with her Son, Jesus was the only true insight and explanation for His constant unwavering compassion for all who choose to follow in his footsteps of rejection, pain and suffering, and to find all of these as gifts from a merciful and loving God.

It was Mary's compassion that attracted Fr. Moreau, something he found as both a mystery and grace filled opportunity. His own life would parallel, in some small way, the path of uncertainty and outright

rejection that Mary found in walking with her Son and he too would be required to emulate Mary in her compassion for those who inflicted pain, showing understanding, forgiveness, and love. Mary's example of living a joy filled life in the midst of misunderstanding and sorrow was to guide him on his journey with her Son.

Fr. Moreau in dedicating his band of followers to Mary as Our Lady of Sorrows was drawn to her Seven Dolours, the singular seven sorrows that Mary underwent as the Mother of Jesus. Devotion to Mary through the Seven Dolours has become an integral characteristic of all of the Holy Cross family.

The seven dolours define the life of Mary, but more importantly, are the guideposts for much of our understanding of the life of Jesus. Mary's life, lived through the seven dolours, becomes a filter for our experiencing Jesus' life. As we walk each of the dolours, Mary is our guide and teacher, relating her experiences with her Son that shed deep insight into the meaning of both His teachings and the events of His life.

In her compassion, Mary is suffering with Christ, her Son, and is suffering for the same reasons that He is suffering. Her suffering transcends the sorrow itself and her heart is pierced not because of wounds inflicted on her person, but rather because of the rejection of Jesus by those He came to lead and guide to His Father's love, something foretold in the first dolor, "Simeon's Prophecy" and continues through the seventh dolor as "Jesus is laid in the Sepulcher."

In reflecting on Mary's story, the events surrounding the seven dolours become mileposts that we can follow as we walk with Jesus in our lives.

When Mary took the child Jesus to the temple (*First Dolor*), Simeon told her that "a sword will pierce even your own soul--to the end that thoughts from many hearts may be revealed." How many are the hearts of those pierced whose countries



are ravaged by war, hurricanes, and earthquakes? How many see terrible injustices perpetrated on so many innocent people? How many lives are destroyed through abortions, addictions? In such instances we turn to Mary for compassion, consolation, and guidance.

In the *Second Dolor* we find Mary and Joseph fleeing into Egypt to escape the king Herod who was searching for the Child Jesus to destroy Him. How many people today are displaced, driven from their countries, threatened and unwanted, rejected because of AIDS or other diseases and deformities? We can turn to Mary who was equally threatened, rejected, and despised and feared.

Jesus became separated from Mary and Joseph in the temple (*Third Dolor*) and we can imagine the anguish and panic that Mary felt at the prospect of the loss of Jesus, the Son of God whom God had entrusted to her care. Jesus response to his Mother "Why did you search for me? Did you not know I had to be in my Father's house?" (Luke 2:49) could only have increased the intensity of her desire to understand her Son, His life and His ultimate purpose here on earth and her increased bewilderment at her inability to do so.

How many times have we struggled with our faith, felt distanced from God and felt drawn to turn to Mary seeking to benefit from her similar experiences with her Son?

The *Fourth Dolor*, Mary meets Jesus carrying his cross, the *Fifth Dolor*, The Crucifixion, The *Sixth Dolor* Jesus is taken down from the Cross, and the *Seventh Dolor*, Jesus is laid in the Sepulcher bring us to the pinnacle of the experiences of Mary as the Mother of Jesus, a mother overwhelmed with sadness and grief beyond understanding.

Imagine Mary seeing Jesus struggling with the weight of the cross, buffeted by whips, scorned and seemingly totally rejected by all, her heart bleeding to help Him but powerless to do so. How many

mothers, fathers, and families cry out in anguish at what is done to their children, the horrors of drugs, the deprivation of life on the streets, the abuses of all kinds and their powerlessness to change things and make a difference?

When Jesus was raised on the cross, Mary's pierced heart and suffering were transformed with that of her son and her suffering transcended her own being and was united with her son in total compassion for all of those who perpetrated this hideous crime and for all of those for whom He had become a sacrificial lamb.

"Woman, there is your son.' In turn He said to the disciple, 'There is your mother...' then He bowed His head and delivered over His Spirit." It is difficult to even begin to imagine the pain and anguish in the heart of Mary as she stood at the foot of the cross and gazed upon her Son, the child of her womb, and yet her unwavering compassion focused her on the meaning of her son's life and why He was willing to suffer and die for all those He came to lead to His Father through the dynamic of love, mercy, forgiveness, and understanding.

We now see Mary cradling her Son in her lap as she is given His lifeless body overwhelmed by the immensity of her loss. But even in her total numbness her gaze goes out to all those parents who would hold their lifeless children in their arms, the victims of early deaths by disease, violence, accidents, and even despair.

The final sword thrust into her heart would be the indescribable loneliness, the bottomless void, as she watched her Son placed in the tomb, a rock sealing the entrance driving home the finality of His Passion and Death.

But Mary's suffering was united to that of her Son, and the totality of her compassion was to suffer with her Son and for the very reasons that He suffered. She transcended her own pain, hurts, rejection, to look out to all of us for whom He suf-

fered and to realize that we needed a mother to guide us, to console us, to be an advocate for us with her Son and His Father in heaven.

As we saw above Fr. Edward Sorin shared "I am blind, and Mary offers me a mother's loving hand to guide me through this pathless wilderness to the gate of heaven. Weak and exhausted from so many falls and wounds, she raises me and promises to support me, through all the obstacles and hardships, upon the saving arm of her divine charity."

We too struggle with our own blindness at trying to understand what God's Will is for us and where He is leading us and all those entrusted to us. At times we find ourselves fearing that we have lost our way and on the edge of depression and possibly even despair. But we turn to Mary as the Mother of God and our mother and a mother who has endured intense sufferings and can guide us along the path to Her Son because of her own experiences.

Looking back at Fr. Moreau's dedication of Holy Cross to Mary, Our Lady of Sorrows, we can appreciate her transformation from preoccupation with her own pain, suffering, and sorrows to the divinely inspired role of mother of all the children called by God through Jesus. She is the disciple of disciples, the teacher and mentor for all traversing the path to Jesus her Son. She is present to each one of us and to all of us cooperating with the Spirit to draw us into the mystery and teachings of Jesus and to an understanding of our relationship and journey to her compassionate heart as she teaches us to unite our lives, our sufferings to those of her Son and to grieve and suffer with Him, and to be consoled by Him through her advocacy as Mother of God, Our Lady of Sorrows. ■

Mary lived a life of humility and discipleship...

The Many Names of Mary

by Rev. Richard Gribble, C.S.C.

Roman Catholic revelation, both Scripture and Sacred Tradition, have, over the two millennia since the time of Jesus, provided the base for devotion to the Blessed Virgin Mary. The infancy narratives of Luke and Matthew set the stage. We hear the beautiful stories of the Annunciation, the Visitation, the birth of Jesus, his presentation in the Temple, the flight to Egypt, and the travail of Mary and Joseph who must search three days for their son, only to find him in the Temple amazing the religious elite. Sacred Tradition also provides much of our knowledge and a base for devotion to Mary. The four Marian dogmas, Mary the Mother of God (January 1), the perpetual virginity of Mary, the Immaculate Conception (December 8), and the Assumption (August 15) defined during the Christian era as part of magisterial teaching, as well as many apparitions of Mary, have generated various titles by which the Blessed Virgin is known and venerated. Outlining the historical development of these various titles is instructive for those who find their home in the Roman Catholic Church.

Our Lady of Guadalupe

Using the concept of acculturation, which in essence destroyed the political, social, and especially religious culture of the native peoples, the Spanish conquistadors of the 16th century successfully planted Catholicism in the New World. Most assuredly these native peoples, brought low by a conquering army, and now neophytes to Christianity, needed some assurance of their value and worth. This need was met in a highly significant way in 1531 when Mary appeared to a peasant Indian named Juan Diego on a hillside called Tepeyac, in present-day Mexico City. Speaking in the Aztec language, Mary told Juan Diego, "Know and understand that I am the ever-Virgin Holy Mary, mother of the true God, from whom one lives, the Creator, the Lord of near and

togetherness, the Lord of Heaven and Earth." Mary told Juan Diego that he was to deliver a message to the local bishop, Juan Zumarraga, asking him to build a shrine on this site. As a sign of the authenticity of her presence, Mary imprinted on Juan Diego's tilma her own image. Made from cactus material, this garment would normally have disintegrated in approximately 20 years, but remains today and is enshrined in the Basilica of Our Lady of Guadalupe. The physical presence of this image, after almost 500 years, is a miracle, but scientists, using contemporary techniques, have found even more interesting aspects of this image, many of which are not visible to the naked eye.



Mary's apparition to Juan Diego has great significance for Latin Americans. Mary appeared to Juan Diego as a pregnant woman, one who was vulnerable and humble. Rather than reveal herself to the ruling Spanish elite, she chose to come to a peasant native man, demonstrating the support of her Son for people who suffered. Mary, Our Lady of Guadalupe, celebrated on December 12, provides millions of native peoples and the poor in Latin America a sense of dignity. Mary's presence was an indication of God's preferential option for those who suffer while holding firmly to their faith.

Our Lady of the Rosary

Celebrated on October 7, the Feast of Our Lady of the Rosary, commemorates an historic event. On this date in 1571 Christian forces were victorious in a major naval battle at Lepanto, an event which stopped the invasion of Western Europe by the Muslims. The victory was attributed to Mary because Pope Pius V had ordered a rosary procession to be conducted on that day in Rome. Two years later Pope Gregory XIII instituted the feast; it was inserted into the Roman calendar of Saints in 1716 and originally assigned to the first Sunday in October. In 1913 Pope Pius X transferred the feast to its current date.

The Rosary, which was so integrally important to the development of this feast and Marian title, developed over time to be a principal vehicle of Marian devotion. Deriving its name from the Latin *rosarium*, or rose garden, the rosary was initially a collection of prayers, such as a group of 50 Psalms or *pater noster*s, prayed for reasons of penance. Between the 13th and 15th centuries this devotion's present form of five decades of Hail Marys, preceded by the Our Father and concluding with the Doxology took shape. The original 15 mysteries, broken into three groups of Glorious, Joyful, and Sorrowful, provided the meditative aspect of this important pray-

er devotion. In 2002 Pope John Paul II added the Luminous Mysteries. The rosary and the feast that provides Mary this title while certainly oriented toward the Blessed Virgin, point us toward her Son, Jesus. In honoring her we honor the Son of God whose Incarnation brought Salvation History to the dawn of its apex.

Our Lady of Fatima

Closely allied in some important ways to the Virgin's title Our Lady of the Rosary is her proclamation as Our Lady of Fatima. Between May and October 1917, Mary appeared to three children, Francisco and Jacinta Marto and Lucia Santos, near the small rural village of Fatima, Portugal. In her six apparitions, each coming on the 13th of the month, Mary asked the children to faithfully recite the rosary daily, to wear the scapular of Mount Carmel, and to make daily sacrifices in reparation for the sins of the world that offended her Immaculate Heart. Mary also revealed to the children three secrets and gave them a terrifying vision of hell. On October 13, 1917, during the last apparition, Mary brought a miracle. As she appeared, a strong and unrelenting rain ceased. As the sun appeared it began to "dance in the sky" and then seemed to hurtle toward Earth. Terrified, some 700,000 people standing in the rain found their clothes to be instantly dry. Fatima today remains a place of significant pilgrimage, as do all sites of Marian apparitions.

Our Lady of La Salette

France was the site of two significant Marian apparitions, each of which led to titles given to the Blessed Virgin. In September 1846 two children, Melanie Calvat, age 14, and Maximin Giraud, age 11, were pastoring their employer's cattle in a mountainous region near La Salette, a village near the city of Grenoble. The children saw a marvelous light that revealed a resplendent woman seated on a stone



with her head in her hands. The woman was later described as very tall, attired in a long white dress, with a white shawl and a tiara on her head. Around her neck was a large crucifix adorned with a small hammer and pincers. The vision made

the woman appear as a resplendent light. Speaking through a flow of tears, the woman told the children that the world needed to repent for its many sins. She spoke specifically of how people continue to work on Sundays and the many blas-

phemies uttered against her Son. She predicted certain future punishments for former transgressions, including blights and famine. She asked the children to spread this message. The children proclaimed Mary's message, but their missive was greeted with opposition. After four years and negotiating numerous obstacles, the Bishop of Grenoble approved devotion to Our Lady of La Salette.

Our Lady of Lourdes

Between February 11 and July 16, 1858 Mary appeared to a French peasant girl, Bernadette Soubirous, at Lourdes, a small town in southwestern France. Dressed as a beautiful French woman, Mary proclaimed that she was the Immaculate Conception, a title that verified the dogmatic proclamation made four years earlier in 1854 by Pope Pius IX. She asked that a chapel be constructed where a miraculous stream of water had appeared during the apparitions.

Over time Lourdes has become a place of pilgrimage for millions of people seeking relief from illness. Numerous miracles, providing both physical and spiritual healing have taken place. While the transformation of body and soul occurs at this site of Marian devotion, it is the power of God that brings any cure. Thus, once again, Mary, Our Lady of Lourdes, points to Christ her Son.

Our Lady of Knock

The 19th century was also the time that Mary appeared in the rural west county of Mayo in Ireland. On the evening of August 21, 1879 a group of people, ranging in age from 5 to 75, witnessed an apparition of Mary, St. Joseph, and St. John the evangelist, who appeared on a wall outside a small parish church, St. John the Baptist. Mary was described as attired in a long white cloak fastened at the neck with a brilliant crown on her head. The seers described her as "deep in prayer," with her eyes raised to heaven. St. Joseph, also

wearing a white robe, stood at Mary's right side, with his head bent forward in a gesture of respect for the Virgin. St. John the evangelist stood on the left of Mary dressed in a robe and miter. Turned slightly away from Mary and Joseph, he held a large book in his left hand and appeared to be preaching. To the left of John was an altar with a lamb standing upon it and a cross behind it. The apparition continued for two hours during which the witnesses prayed the rosary through a driving rainstorm. Although darkness overcame the region, the vision continued to be bright and the ground in the area remained dry.

Our Lady of Sorrows

Significant to the Congregation of Holy Cross is the title of Mary as Our Lady of Sorrows. Father Basil Moreau, founder of Holy Cross, placed the Congregation under the patronage of Our Lady of Sorrows, celebrated each year on September 15. This feast remains today as the patronal feast of the family of Holy Cross, priests, brothers, and sisters. As described more fully in another essay of this issue of *Pillars*, Our Lady of Sorrows demonstrates how devotion to Mary points us to her Son. While not a physical martyr, Mary nonetheless suffered through a spiritual martyrdom of significant proportions. Her *fiat*, "Here am I, the servant of Lord; let it be with me according to your word," (Luke 1:38a) in response to God's invitation to be the Mother of God, brought by the Angel Gabriel, was the opening event in a life of sacrifice. Most assuredly, Mary, like all Jewish maidens of her day, saw her future as wife to Joseph and mother to children; she would live her humble life in Nazareth in general obscurity. But God's invitation and her ready acceptance changed the whole direction of her life. She unhesitatingly and with great courage went forward and endured a spiritual martyrdom no one would desire.

From the time of Jesus' birth to his death, Mary walked the road of sorrow. Simeon's

prophecy of how a sword would pierce your heart (Luke 2:34-35) alerted her to a future filled with pain. Forced to flee to Egypt (Matthew 2:13) to avoid the clutches of King Herod and his murder of the Holy Innocents (Matthew 2:16-18), Mary was forced to live in exile. Years later she and Joseph suffered when their Son, unbeknownst to them, remained in Jerusalem as they traveled home following celebration of the feast of Passover (Luke 2:43-45). While other sorrows most assuredly came her way, Scripture is silent about Mary (save the wedding at Cana, John 2:1-11) until she reappears on the day of her Jesus' crucifixion. Devoted to the end, she stood beneath the cross (John 19:25) and then when Jesus died received his body (Matthew 27:57) and with Nicodemus and Joseph of Arimathea placed him in his tomb (John 19:40). Mary's faithfulness under title Our Lady of Sorrows, serves as an example for us to follow.

Conclusion

The Blessed Virgin lived a life of humility and discipleship that has taught Christians for 2000 years a proper way of life. She, like John the Baptist, could proclaim, "He must increase, but I must decrease." (John 3:30) She believed her role was to direct people towards her Son. Thus, throughout her life she played a supporting role, yet she was never far from the action. This important theme of bringing people closer to Christ is the basic message that the Catholic tradition continues to proclaim through the various titles of Mary. Those described in this short essay and many others are given Mary from what we know from Scripture and history. All of them, however, provide messages that the world must turn back to Jesus and his message of salvation articulated in the Gospels. As contemporary disciples of the Lord and devotees to the Blessed Virgin Mary, we would be wise to follow a similar path. ■

Notre Dame/South Bend

The University of Notre Dame's Kaneb Center for Teaching and Learning has honored Rev. Thomas Blantz, C.S.C., with the Rev. Edmund Joyce, C.S.C. Award for excellence in undergraduate teaching. Recipients of the award are selected through a process which includes peer and student nominations. Fr. Blantz also won this honor in 2001.

Rev. Leroy Clementich, C.S.C., who resides at Holy Cross House, has been given a First Place Citation for the best regular column on Scripture in a diocesan newspaper by the Catholic Press Association. Fr. Clementich was honored for the column that he writes for *The Catholic Anchor*, the newspaper of the Archdiocese of Anchorage, Alaska. Fr. Clementich served 15 years in the Archdiocese of Anchorage as a "fly-in" pastor, bringing the liturgy and sacraments to remote villages not accessible by roads.

The Holy Cross Mission Center welcomes new Director, Rev. Leonard Olobo, C.S.C. Fr. Leonard comes to the Mission Center from Uganda where he was ordained in 2004. He has spent the past several years serving as District Steward and will now lend his many talents to the Mission Center. Among his many priorities will be promoting knowledge and support of the Holy Cross missions in Bangladesh, Chile, East Africa, and Mexico, and furthering collaboration with other Holy Cross development programs.

Paul M. Ybarra, C.S.C., made his final profession of vows in Holy Cross on Saturday, August 28, at the Basilica of the Sacred Heart. The following day, August 29, he was ordained to the diaconate by Bishop John M. D'Arcy,

bishop-emeritus of the Diocese of Ft. Wayne-South Bend. Rev. Mr. Ybarra will serve at St. Ignatius Martyr Parish in Austin, Texas and will be ordained to the priesthood in April 2011.

Portland

Rev. Ron Raab, C.S.C., who serves at the Downtown Chapel, has an article about Saint André, entitled "Door Man: Brother André Bessette, C.S.C." published in the December 2010 issue of *U.S. Catholic*. Fr. Raab also has a new book released, *The Unsheltered Heart*, an at-home Advent retreat based on the Sunday Gospel readings, published by Ave Maria Press. The book is available through the Ave Maria Press web site, www.avemariapress.com.

Several Holy Cross priests are participating in this year's adult faith education series at St. Mary's Cathedral, leading various sessions focusing on topics such as scripture, literature and contemporary issues. Rev. W. Patrick Hannon, C.S.C. will lead sessions on the Gospel Parables, Rev. Charles Gordon, C.S.C. will lead several sessions focused on literature, and Rev. Jeffrey Cooper, C.S.C., of the Graduate Theological Union in Berkeley, California, will focus on spiritual writer, Thomas Merton.

Phoenix

St. John Vianney Parish, in Good-year, Arizona, has a new space for adult education and faith formation. A nearby house, which had been abandoned for some time, was purchased and donated to the parish by one of the parish families. Volunteers from the parish spent nine months renovating and transforming the house into a beautiful new parish center. The house was dedicated early

this year by pastor Rev. John Herman, C.S.C. and is proving to be a great asset for the parish.

Other News

Rev. Richard Warner, C.S.C., was elected Superior General of the Congregation at its general chapter meeting in Rome in July. Father Warner had been serving as Director of Campus Ministry at the University of Notre Dame for the past 21 years. During much of that time he also served as counselor to former university president, Rev. Edward Malloy, C.S.C. In his new position as Superior General, Father Warner will oversee the international mission and operations of the Congregation. Holy Cross currently has an educational, pastoral and missionary presence in 16 countries on 5 continents.

Rev. David Guffey, C.S.C., director of film and television at Family Theater Productions, a division of Holy Cross Family Theater in Hollywood, California, described in a recent interview with *Catholic News Service* the complimentary role of his priesthood with producing and directing films of consequence. Fr. Guffey is currently directing a film series entitled "Manifest Mysteries," a production portraying the Mysteries of the Rosary through relevant teen drama.

Those interested in exploring the depths of the Faith-Love relationship will be interested in obtaining a copy of the booklet, *Far Greater Than a Secret: The Faith-Love Principle* written by Rev. Charles Van Winkle, C.S.C. The booklet, just \$2.00 per copy, is available from Fr. Van Winkle by calling 512-382-7324 or by writing to: Faith-Love Principle, P.O. Box 40533, Austin, Texas, 78704.

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